KALYANA KALPATARU



Vol. XVII.
No. 10

May
1952

OM

Kalyana-Kalpataru

Vol. XVII.] May 1952 [No. 10

Contents

Subscription:—

Annual	Single Copy Special Number	Single Copy Ordinary Issue
Inland Rs. 4-8-0	Inland Rs. 2-8-0	Inland Re. 0-5-0
Foreign 10 Sh.	Foreign 5 Sh.	Foreign 8 d.

Controlling Editor—Hanumanprasad Poddar

Printed and Published by Ghanshyamdas Jalan at the Gita Press, Gorakhpur (India)

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA KALPATARU

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

Vol. XVII] May 1952 [No. 10

स्मितविकसितवक्त्रं रत्नपाणौ सुवेणुं
सुललितमणिहारं वारिजास्यं वदान्यम् ।
तरुणजलदनीलं चारुगोविन्दवृन्दैः
परमपुरुषमाद्यं बालकृष्णं नमामि ॥

(*Śatakaraṇāchārya*)

"I make obeisance to Boy Kṛṣṇa, the Supreme Primal Person, whose azure form bears close resemblance to the fresh rain-cloud, and who wears a most lovely necklace of precious jewels, and holds the enthralling flute in both of His tender hands, adorned with excellent bracelets inlaid with shining gems, over His lotus-like mouth that beams with ravishing smiles while He stands surrounded by charming cowherd boys."

Unto Bliss

Money is necessary for maintaining one's existence in the world. But it should never be exalted so much as to let it usurp the throne of one's chosen deity or God Himself. The value of money lies not in making unnecessary accumulations but in devoting it to the relief of others' distress. Make the best use of money according to circumstances by worshipping with it the man who rightly deserves to be worshipped; but never worship mammon itself.

Remember: money is intended to bring one happiness and comforts, not for causing worry. That money alone is useful which is devoted to the service of man. Money should exist as a servant of man but never his master.

Whether money has come to a man as a blessing or a curse is determined by the use he makes of it. It is a blessing if it promotes righteousness, and a curse if it helps the growth of sin. Remember—mere possession of wealth is no sign of good fortune.

That money, which is not ill-begotten, but is earned by legitimate means and by the sweat of one's brow advances piety. That money, however, which is got through fraud and thieving or by recourse to lying and unfair means develops sinful mentality and promotes sin.

Money should be devoted to service, rather than to luxury. As for the money, which flows into the coffers of a man only for accumulation, makes his mind most dirty even as the stagnant water collected in a pool putrefies and spreads nuisance. And just as ditch-water dries up after putrefaction, that money also disappears after polluting the mind of its owner. Again, even as ditch-water, when dries, leaves clefts on the soil, such money too, while disappearing, tears the heart. Never let your mind develop attachment for money and never consider it as your own. Incessantly devote it without reserve to the service of its real owner (God or mankind) with ability and magnanimity.

Earn money but never be grasping. Greed is the root of sin. It is very difficult for the man whose heart has developed greed for money to save himself from sin in spite of his best efforts.

Shun the company of the rich who regard wealth alone as their cherished object as well as of their associates who keep close to them as also of the money-grubber. Their association will pervert your mind, develop greed for money and plunge you in a deep mire of sin.

Pride of wealth is an abominable curse. Men who are proud of their wealth do not hesitate to insult their parents and preceptor, saints and holy men and even God. There is no sin which a man blinded by pride of wealth cannot perpetrate. The intoxication of wealth deprives a man of his senses and hurls him into a deep pit.

The right use or misuse of money depends upon the user's mentality. With its help you can accomplish noble acts such as the gift of money, food and land, education and construction of wells and

tanks etc. and even abominable acts like the distillation of spirituous liquor, running bawdy houses, abetting murder and manufacturing bombs, gun-powder, atom bombs etc. Those who have got money should use it well under the guidance of a Sattvic intellect. Money has a natural tendency to vitiate your judgment. And if your judgment is already vitiated there is no knowing where it may lead to. It would be like adding fuel to fire.

Give up the false notion that the wealthier a man the happier he is. On the other hand, the more money a man has the more conscious he is of his wants. The greater the feeling of want, the more unhappy one is. It is true that the nature of a pauper's suffering is quite different from that of a rich man's misery. It is, however, certain that the brighter the flame of desire the greater will be the heat and burning.

Never give undue importance to money, either in hoarding or giving it away. It is wrong to suppose that money alone can enable you to practise charity, do service or perform noble acts. It is your mental attitude and not money that counts in genuine charity, good acts and service. Greatness lies in self-abnegation, not in riches.

Devote your money to the service of the poor. Money is a great curse to him who uses it in oppressing or vexing others. Nay, it proves to be the chief factor in subjecting him to terrible tortures in hell.

The very idea of earning money by depriving others of their rightful dues is a great sin. Earn by fair means, live by your honest earnings and ever use only that which honestly belongs to you. Look upon others' money as a deadly poison.

"Śiva"

(*Kalyan*)

Search for Truth

But how is one to realize this Truth, which may be likened to the philosopher's stone or the cow of plenty? By single-minded devotion (Abhyāsa) and indifference to all other interests in life (Vairāgya)—replies the *Bhagavadgītā*. In spite, however, of such devotion, what may appear as truth to one person will often appear as untruth to another person. But that need not worry the seeker. Where there is honest effort, it will be realized that what appear to be different truths are like the countless and apparently different leaves of the same tree. Does not God Himself appear to different individuals in different aspects? Yet we know that He is one. But Truth is the right designation of God. Hence there is nothing wrong in every man following Truth according to his lights. Indeed it is his duty to do so. Then if there is a mistake on the part of any one so following Truth, it will be automatically set right. For the quest of Truth involves *Tapas*—self-suffering, sometimes even unto death. There can be no place in it for even a trace of self-interest. In such selfless search for Truth nobody can lose his bearings for long. Directly he takes to the wrong path he stumbles, and is thus redirected to the right path. Therefore, the pursuit of Truth is true Bhakti (Devotion). It is the path that leads to God. There is no place in it for cowardice, no place for defeat. It is the talisman by which death itself becomes the portal to life eternal. —*Mahatma Gandhi*

Sakti—V

(*Continued from the previous number*)

By K. S. Ramaswami Sastri

THE URGE OF ŚAKTI IN INDIAN THOUGHT

I am not prepared to regard Śrī Rāmānuja as an opponent of Śrī Śankara. Such a view smacks of the ring. The greatness of Rāmānuja lay in his emphasis on the supreme glory of Īśwara in his immanence and transcendence and on the supreme value of Bhakti as the means of God-Realization. Sir S. Radhakrishnan goes however too far when he says: "The Absolute of Śankara, rigid, motionless, and totally lacking in initiative or influence, cannot call forth our worship." There is no question of rigidity etc. in Akhaṇḍa Sachchidānanda. We have to be It and are It all the time. It is attained by that at-one-ment or attunement which is the sublimation of Bhakti which is the aspiration for oneness and finds its fulfilment in oneness. To say that it is said that "God is a bloodless Absolute dark with the excess of light" may be smart writing but is nothing more. To say that "he (Śankara) declares that to save oneself is to lose oneself in the sea of the unknown" is, again, to utter a smart half-truth. Śankara does not deny the supreme values of Truth and Beauty and Goodness but tells us that these values have significance only when we view God in relation to the world and that they are summed up and transcended in the supreme value of Bliss (Sachchidānanda) which is Brahma *in esse*. Śrī Ramānuja's great emphasis is on God in relation to the universe. He delights in presenting to us the Chit and the Achit as modes of Godhead, ensouled by God and sustained by God. This objectification enables him to affirm their reality *per se* and their dependence on God and enables him to exalt Bhakti to the highest place among the means (Sādhanas) of God-attainment in the Eternal Paradise. Śrī Radhakrishnan is unjust to Śrī Śankara when he says: "The mechanical repetition of the formula 'I am Brahma' is a sorry substitute for intelligent devotion." But *Dāsoham* can be as mechanical as *Soham*.

I do not think that there is much substance in the huge array of fallacies alleged by each sect to exist in the spiritual ideology of the other. If Īśwara is unaffected by the ignorance and misery of the Jīvas who are his body, no more need Brahma be so affected. Śrī Ramānuja is driven by his concept of the reality of the world to say that even the dream-world is real and is created by God. His Paradise is a little too solid like a terrestrial city, and anthropomorphism colours his concept of Godhead through and through.

The fact is that Śrī Śankara carried on his victorious war against the later Buddhism in an age far earlier than that of Śrī Rāmānuja and far different from it. Twelve centuries had intervened between the one and the other. Śrī Śankara lived in an age when India was free and when Vikramāditya had routed the then invaders of India. Śrī Rāmānuja lived in an age

when India was fast losing her freedom and when the Hindu kings were losing ground—partly by weakness and partly by mutual disunity and jealousy—to the invaders of that age. Śrī Śankara took his stand on some of the bold and virile realizations of the Vedic seers and emphasized Yoga and Jñāna. Śrī Rāmānuja took his stand in the later age on other Vedic realizations in which the spirit of man leaned for aid and consolation and grace on the Divine Spirit amid the many tribulations of life. He had to win back his best beloved image of God from alien hands and to flee from the persecutions of the king who sheltered him and honoured him for many years. Between the age of Śrī Śankara and the age of Śrī Rāmānuja the Āgamas and the Tāmil devotional hymns had sprung into prominence. Śrī Rāmānuja drew his inspiration as much from them as from the Vedas, so much so that the term Ubhayavedānta came to the forefront in South India. Śrī Śankara quotes only from some of the Upanışads and the *Bhagavadgītā*, the Sanatsujātīya and the *Viṣṇu-Purāṇa*. Śrī Ramānujāchārya quotes from a wider range of authorities and Śrī Madhwāchārya from a yet wider range. Both were profoundly influenced by the *Śrīmad Bhāgavata-Purāṇa*.

The brief phrase 'Tattva-Hita Puruṣārtha' sums up Śrī Rāmānuja's system. Tattwajñāna is knowledge and love of Brahma. *Hita* is the means of attaining Tattwa-Jñāna. *Puruṣārtha* i. e. the goal of life is the realization and attainment of Brahma. These correspond to the Kantian declaration: "What can I know? What should I do? What can I hope to attain?"

In Śrī Rāmānuja's system the individual souls have a separate existence from God and from one another but form along with matter the body of God. The soul is quite distinct from matter and its evolutes. It is atomic in its nature, but its knowledge (धर्मभूत ज्ञान) is capable of contraction and expansion. It is eternal and indestructible. It is of the nature of conscious self-awareness (चित् or धर्मभूत ज्ञान). In its embodied state it is knower (ज्ञाता) and doer (कर्ता) and enjoyer (भोक्ता). In its liberated state it is a knower and realizes its pure desires by the force of Sankalpa (will). The soul is a mode or Prakāra of God and is sustained by the indwelling God. Its glory is to be the Śeṣa (servant) of God, who is the eternal Śeṣī. The souls are of three classes: (1) Nitya (eternal), who dwell in Vaikuṇṭha and are eternally blissful and free from Prakṛti; (2) Mukta (liberated), who have achieved liberation and (3) Baddha (bound), who are yet in Samsaric bondage and who are of four groups (in celestial, human, animal and vegetable embodiments), and who are grouped also as those desirous of enjoyment and those desirous of liberation. The liberated souls go by the Devayāna to Vaikuṇṭha while the virtuous souls which are not yet liberated go to the Devaloka by the Pitṛyāna and the wicked go to hell or return to the earth. Karma is Anādi but can be cancelled by God's grace which is the result of the soul's devotion. Karmayoga results in the purity of mind and leads to Jñānayoga which results in Ātmāvalokana or Kaivalya (realization of the Jīvātmā or Pratyagātmā). This Kaivalya is not the supreme beatitude which is attainable only by Bhakti and especially by Prapatti. Jñāna must ripen into Bhakti before we can attain the

realization of Brahma. Parā Bhakti becomes ripened into Para Jñāna, which in its turn ripens into Paramā Bhakti. Though an endeavour is made to distinguish elaborately between Bhakti and Prapatti and exalt the latter, the Prapatti is really only Bhakti in which the element of self-surrender to God is predominant. The Mūlamantra (Aṣṭākṣara) and the Dwaya-mantra and the Charamaśloka emphasize the Prapatti aspect. The Lord is both the Upāya (means) and the Upeya (goal). The Tenkalai sect exalts Grace as self-operative and absolute and unconditioned by human endeavour. The Vadakalai sect says that it flows as the result of seeking and prayer.

Śrī Rāmānuja takes his stand on the Sadvidyā (मृत्तिकेत्येव सत्यम्) of the *Chhāndogyopaniṣad* and affirms the reality of the universe. His world-view is called Sat-Khyāti or Satkāryavāda. His main battle is with the Vivartavāda and the Anirvachanīya-Khyāti and the Adhyāsa theory of Adwaita. He sets up the Pariṇāmavāda and Satkhyāti and Sadvidyā or Satkāryavāda as the cosmic truth. Creation is due to the divine urge to give embodiments and experiences to the evolving soul so as to speed it on its career of liberation and attainment of God. The Dravyas or substances are Prakṛti (matter), Śuddha Sattva (pure matter), Kāla (time), Dharmabhūta Jñāna, Jīva, and Īśwara. The first three are Jaḍa (unconscious), Jñāna is both Jaḍa and Chit, and Jīva and Īśwara are Chit. Chit and Achit are both eternal and are modes of God and are dependent on God. Creation evolves from the subtle condition to the gross condition and then involves from the gross to the subtle. This rhythmic process is due to the will of God and is His Līlā (Sport). But the Aprākṛta or Śuddha Sattva creation is eternal. The Nitya Suris and the Muktas have forms of such Aprākṛta splendour and are full of eternal bliss.

Śrī Rāmānuja describes Brahma or Īśwara as having Chit and Achit as his body (Śarīra), He ensouling them as Śarīrī. Their unity is an eternal indissoluble and inseparable (अपृथक्सिद्ध) unity. God is also the प्रकारी (Substratum and Sustainer) of whom Chit and Achit are प्रकार (modes). God with the Sūkṣma Chit and Achit as His body in the Pralaya state is identical with God with the Sthūla Chit and Achit as His body in the state of creation. The Antaryāmī Brahma in the *Bṛhadāraṇyakopaniṣad* is the basis of this view. God is the abode of infinite auspicious qualities (Anantakalyāṇaguṇanidhi). Mr. P. N. Srinivasacharya says well in his excellent volume on 'The Philosophy of Viśiṣṭādwaita': "Brahma is thus defined as Satya, Jñāna, Ananta, Amala and Ānandamaya and these are His determining qualities (Swarūpanirūpaka Dharma). According to Śrī Rāmānuja God is Saguṇa and Saviśeṣa and not Nirguṇa and Nirviśeṣa. He is the Ādhāra (basis) and Antaryāmī (immanent one) and Niyantā (ruler) of the universe. He is the all merciful, protector of all. He is the Śeṣī of whom the soul is the Śeṣa. Dāsya (service) is the highest privilege and most innate grace and quality of the soul. God is the Infinite and Eternal and Supreme Beauty as well as Love and Grace and Bliss. He is the effulgence of Saundaryarasa and Ānandarasa."

Śrī Rāmānuja's Sat-Khyāti was carried a little too far when he went—and had

to go—to the length of affirming that the dream creation is a real, though evanescent creation, by God. In a sense the mind itself, like all other evolutes, being a divine creation, it may by a stretch of language be said that the mental creations have their final source in God's Sankalpa. But it is not in that sense that Śrī Rāmānuja calls the dream-creations as realities created by God. The analysis of the dream-world by the Adwaitic thinkers and by modern scientific philosophers like Freud seems to be nearer to the essence of our own subjective experience. In the dream state, the senses are inactive but the mind is active and its imaginative reconstructions are evanescent mind-created experiences based on the active play of innumerable Vāsanās which are kept under rigid and vigorous control by our waking consciousness. This does not exclude the possibilities of prophetic dreams which are divine creations for the purpose of forewarning or informing the individual soul about inevitable future occurrences. Most of the dream-creations are but the creations of the mind which is active in our state of dream though the senses are at rest and before it becomes quiescent in deep sleep (Suṣupti).

Śrī Madhwa's system of Philosophy is more easily comprehensible than all the other systems, because it takes the world as it is and adds only the concepts of soul and Oversoul. While the Adwaitī says that the greatness of the Veda consists in telling us what is not attainable by the senses, the Dwaita system has its root in our ordinary normal waking experience which shows us the multiplicity of things. It attacked the Adwaita as affirming Nirguṇa Brahma and the unreality of the world while it attacked the Viśiṣṭādwaita as positing change in Brahma. It denies that knowledge could be Akhaṇḍa and Nirviśeṣa and says that there can be no knowledge without an object. It criticizes keenly the view of Adwaita about Anirvachanīya and Sadasadvilakṣaṇa. It says that knowledge is an attribute of the self—and that self-consciousness always persists and that knowledge is relative to the object. In analysing the dream-state, it states that the dream objects are internal experiences caused by the Saṃskāras (impressions in the mind) In analysing Suṣupti (the state of deep sleep) it says that the self experiences its Ānanda (bliss) aspect and self-consciousness persists even then and that there is also the consciousness of duration. The self as Sākṣī (witness) persists in all the three states of waking and dream and dreamless sleep. If there are proper conditions of knowledge, correct knowledge results; if there be any defect in them, incorrect knowledge is produced. When shell (Śukti) is taken to be silver (Rajata), such an erroneous knowledge will not occur unless there is the Saṃskāra of silver caused by a real experience of silver and unless the shining which is the characteristic of silver and shell brings about a sense of silver owing to the same defect in the eye. This is called Abhinavānyathā-Khyāti. The Adwaitīs say that the silver is not real but it is sublated and that it is not unreal because it is known and that hence it is Sadasadvilakṣaṇa. This is called Anirvachanīya-Khyāti. The Dwaita attacks this view as being indefinite and self-contradictory. The Viśiṣṭādwaitīs say that the similarity of shell and silver is due to the actual presence of silver in it, that all objects

have the five elements in them, that the defective sense-organ apprehends only the silver but not the shell, that the knowledge of the shell is true, that it is not practically useful, that it is followed by the knowledge of shell, that hence the knowledge of silver is unreal, that the shell is useful and corresponds to fact, and that hence the knowledge of shell is real. This is called Satkhyâti. Śrī Madhwa attacks this view because the view that everything is present in every other thing that is similar to it will negate similarity itself.

Śrī Madhwa says that the individual soul is a Chetanā and that the souls are infinite in number and separate from one another. He affirms Pañchabheda, *i. e.*, the distinctness of soul from soul, of soul from matter, of matter from matter, of God from matter, and of God from soul. Hence he rejects not only the Adwaita view of the universe but also the Apṛthaksiddha theory of Viśiṣṭādwaita. He says that the individual soul is atomic and eternal. Śrī Madhwa introduces into his system a feature new in Indian thought by classifying the souls as (1) Tamoyogyas *i. e*, fit for Tamas (hell), (2) Nityasaṃsārīs *i. e.*, fit only for bondage, (3) Muktiyogyas *i. e.*, fit for liberation. This classification is inconsistent with the broad inclusiveness and catholicity of the gospel of mercy as propounded in the *Bhagavadgītā*:

"Arjuna, howsoever men seek Me, even so do I approach them; for all men follow My path in every way." (IV. 11)

"Arjuna, women, Vaiśyas (members of the trading and agriculturist classes), Śūdras (those belonging to the labouring and artisan classes), as well as those of vile birth (such as the pariah), whoever they may be, taking refuge in Me they too attain the supreme goal." (IX. 32)

Therefore Devotion leads all to God. The word Ajasram in क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु (XVI. 19) hence means only for a long time, *i. e.*, till the dawn and fulfilment of Devotion. Similarly अन्धं तमः in *Īśāvāsyopaniṣad* does not mean torture in an eternal hell. It is not right to suppose that there should be an eternal Saṃsāra or an eternal life in hell to set off as against an eternal life in Paradise. Paradise alone is eternal; heaven and earth and hell are evanescent.

According to Śrī Madhwa the world is real and is dependent (Aswatantra) on God. He rejects the Vivartavâda of the Adwaita. He rejects also the Viśiṣṭādwaita view that God is the Upādānakāraṇa (material cause) of the universe because such a view would attribute change to God. According to him God is the Nimittakāraṇa (efficient cause of the universe). Thus he is against both the Vivartavada and the Pariṇāmavâda. He keeps Īśwara as the transcendent being who by the force of His will creates the world. He postulates five aspects of difference, viz., that of Jīva and Īśwara (God and Soul), that of Jaḍa and Īśwara (Inanimate thing and God), that of Jīva and Jīva (Soul and Soul), that of Jaḍa and Jīva (thing and Soul) and Jaḍa and Jaḍa (thing and thing):—

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा ।
जीवभेदो मिथश्चैव जडजीवभिदा तथा ॥
जडभेदो मिथश्चैव······················ ॥

Śrī Madhwa says of God that He is the only Swatantra (independent) entity. God creates and sustains and destroys the universe. He controls it. He causes

bondage to the souls according to their Karma and gives them liberation as the result of their devotion (Bhakti). The Dwaita says that in liberation each soul attains and realizes its true nature and that there are gradations (Tāratamya) in bliss according to gradations in capacity for bliss. The liberated souls are different from one another even in Mukti (liberation) but all of them rest in God and experience Sachchidananda. While Viśiṣṭādwaita says that the bliss of the liberated self is equal to that of God, Dwaita points to the gradations in this world and assumes that as capacities differ realizations of bliss also must necessarily differ. It rejects the Adwaita doctrine of the Brahma being Nirviśeṣa and being identical with the soul, and attacks the Adwaitic view that the world is Mithyā.

Bhāskara's Bhedābheda system regards the Upādhis of Brahma as real and not illusory. According to him there is no Nirguṇa Brahma. Saguṇa Brahma is perfect but formless. Mukti is the merger of the soul in Brahma. The Bhedābheda school of Yādavaprakāśa says that the undifferentiated Brahma becomes differentiated by its Pariṇāma Śakti into Īśwara and Chit and Achit. Īśwara is perfect. Brahma continues to be infinite despite its becoming Īśwara and Chit and Achit.

In the Nimbārka school which is called Bhedābheda or Dwaitādwaita we find a combination of two conflicting views. Brahma is the efficient cause as well as the material cause of the universe. Brahma is both Saguṇa and Nirguṇa. The world is not unreal but is a modification or manifestation (Pariṇāma) of Brahma. But it is mutable and does not exist apart from Brahma. It is one with Brahma and yet different, just as the wave is one with ocean and yet different from it. The soul is a part of Brahma and yet one with Brahma (Bhedābheda or Dwaitādwaita). Mukti is union with Brahma. The free soul has all the bliss of Brahma but not the power of creating and preserving and destroying the universe. The Bhedābheda view is, as shown above, espoused by Bhāskarāchārya also and can be traced to the ancient teacher Auḍulomi who is referred to in the Vedānta Sūtras.

Thus Nimbārka's system was that of Dwaita-Adwaita. He says that identity runs through and gives meaning to difference and that Brahma pervades the universe and that the creation is due to the Śakti of Brahma which however also transcends the creation. There is change in Brahma's Śakti but not in Brahma. The soul is an Aṃśa of Brahma. It is different from Brahma and depends upon it. By self-surrender to God it wins the grace of God and soars to the world of Brahma and attains Brahmic bliss at death.

Vallabha's Śuddhādwaita is based largely on the *Śrīmad Bhāgavata* which he regards as the completion of the Prasthānatraya of the Upaniṣads and the *Gītā* and the Sūtras. It equates Brahma and Paramātmā and Bhagavān or Puruṣottama or Śrī Kṛṣṇa. Śrī Kṛṣṇa's form is of Aprākṛta Sachchidānanda. The means of Salvation is not mere Bhakti but Puṣṭi Bhakti, which is open to all. Creation is due to the Līlā of Śrī Kṛṣṇa. The One overflows in love as the many. The highest Paradise is the Goloka of Śrī Kṛṣṇa which is above Vaikuṇṭha.

Śrī Kṛṣṇa Chaitanya's system is similar to the above. Baladeva's Bhāṣya on the

Vedānta Sūtras brings out this system of thought. Kṛṣṇa is the Absolute and manifests Himself as Brahma, Paramātmā and Bhagavān. His chief Śaktis are Swarūpā Śakti, Jīva Śakti and Māyā Śakti. Madhura Bhāva or Premā Bhakti is the means of God-Realization. The universe is the Līlā of Śrī Kṛṣṇa. The soul is the Taṭasthā Śakti of Bhagavān. The relation between them is one of Achintya Bhedābheda like that of the sun and his radiance.

We have in addition to the above-said systems of thought many other systems as well. Śrīkaṇṭha's *Bhāṣya* on the Vedānta Sūtras proceeds on the same lines as the Śrī Bhāṣya of Śrī Rāmānuja except in that it substitutes God Śiva for God Viṣṇu as the Supreme Divinity. The Śaiva Siddhānta based on Saint Meykanda's aphorisms differs slightly from Śrīkaṇṭha's view while postulating Śiva as the Supreme Divinity. It refers to three categories—Pati (God), Paśu (soul), and Pāśa (bondage). Pati or Śiva is described as being Nirguṇa, *i.e.*, above the three Guṇas and Saguṇa (Personal) and above the Trinity. Śiva has no Avatāras but can appear in human form to teach and save His devotees. He is immanent and transcendent. The Siddhānta says that the soul and Śiva are one (Adwaita) in the sense of inseparability like mind and body or like vowels and consonants. Such inseparable union is attained when the Mala (impurity) is entirely removed. In the Vīraśaiva system we find the Bhedābheda idea. The system is called Viśeṣādwaita. The Śrīkara Bhāṣya of Śrīpati belongs to this school. The Vīraśaivas do not believe in Yajñas and Śrāddhas and bury their dead. They wear the Lingam on their person and have ten (Daśa) Saṃskāras of which the most important is the Dīkṣā. The Vīraśaiva philosophical system is called the Śakti Viśiṣṭādwaita.

The Śākta system of thought is largely akin to the Śaiva systems of thought. They all agree in stating that there are thirty-six categories and in positing Śiva as the Supreme. But there are also points of differences between it and them just as there are differences among them *inter se*. The Śakti system says that the universe is a finitization and concretization of the Absolute Brahma through the operative power of Chit-śakti. Śrī Śankara's Māyāvāda negates the reality of the universe from the transcendental point of view and allows only Vyāvahārika (phenomenal) reality to the universe. In the Śākta system Māyā is an evolute of Śakti and is the cause of Prakṛti whose ultimate and grossest evolute is Pṛthvī. The universe is thus a real manifestation of Divine Power. Matter is thus a finitization and concretization of Consciousness, just as an iceberg is but solidified aqueous vapour. What is materialized can be respiritualized into Pure Sachchidānanda. Modern Science confirms Śaktism by showing that the atom is a veritable magazine of Power (Śakti). Hindu religious thought is more logical and complete than modern science in that it traces material force ultimately to spiritual power (Śiva-Śakti). In the Śākta system there are pure (Śuddha) Tattwas, pure-impure Tattwas (Śuddhāśuddha Tattwas) and impure Tattwas (Aśuddha Tattwas)—thirty-six in all. The concretization of Chit-Śakti proceeds through the stages of Vidyā-Śakti, Māyā Śakti and Prakṛti Śakti with its three Guṇas resulting eventually in the seen universe.

The various systems of Hindu religious thought which have been referred to above are often expounded as being mutually destructive. But that is a wrong view. Śrī Madhusūdana Saraswatī is at great pains in his Prasthāna-Bheda to harmonize the Shaḍdarśanas as these were formulated by sages and such seers could not have totally disagreed in their vision of the truth if they had a real vision of truth. The same remark applies in an even greater measure to the builders of the bewilderingly diverse systems of Vedantic thought also Professor Max Muller says correctly in his 'Six Systems of Hindu Philosophy'; "The longer I have studied the various systems, the more have I become impressed with the view taken by Vijñāna Bhikṣu and others that there is behind the variety of the six systems, a common fund of what may be called National or Popular Philosophy, a large Mānasa lake of philosophical thought and language far away in the distant north and in the distant past, from which each thinker was allowed to draw for his own purposes."

My view is that the future unified synthetized resurgent dynamic Hinduism will not be any one of the above-said systems in its entirety but will take and fuse the best features of all of them. I shall show later on how this task will be best done by a new concept of Śakti. The Adwaita must modify its concept of Adhyasa and Avidyā and Ajñāna and Mayā in the light of the concept of Śakti. The Upanishadic declaration of the universe being the effect of Ānanda and the Māyā concept which denies reality to the universe and compares our experience of the universe to a dream experience go ill together. The former kindles a mood of joy and optimism whereas the latter generates a mood of lassitude and pessimism. At the same time no thinker can predicate an equal type or grade of reality as between the Brahma and Jagat. The Śarīra-Śarīrī relation of Viśiṣṭādwaita is but one way of experiencing the inter-relation of God and the universe. It does not stand to reason that God must always have his Chit-Achit body. It cannot negate the experience of the Absolute as transcending the entire universe or the experience of the Absolute which involves the merger of God and Soul and Universe. Madhwa's system must shed its theory of gradation of bliss as being the ultimate truth and its indefensible doctrine of eternally bound or fallen souls. There is gradation of bliss but all can ultimately attain eternal supreme infinite bliss. There are bound and fallen souls but even these can become free and attain liberation and salvation and bliss. The systems other than Adwaita exalt one or another of the Trimūrtis. Such an exaltation is a disloyalty to essential Hinduism which declares the unity of Godhead despite His three aspects as Brahmā and Viṣṇu and Śiva.

In such a fusion of the various systems of Hindu religious thought I find the only source of truth as well as of Hindu social unity and harmony and efficiency. The concepts of Iṣṭa Sādhanā and Iṣṭa Devatā are of the essence of Hinduism and all sectarian bigotry and fanaticism must vanish from India. The vital truth was emphasized by Śrī Ramakrishna Paramahamsa and Swami Vivekananda.

The semitic faith of Islam which was a simple monotheism became charged with

mystical tendencies in Persia and yet more so in India. The transcendental unity of Godhead and the brotherhood of man are of the essence of Islam. But the Semitic faiths of Christianity and Islam deny salvation to men of other faiths. That narrowness will be slowly outlived in India and it is evidently for that end that God has made India the home of all the world religions. The message of religious tolerance is found in the *Bible* and the *Quoran*: "In my Father's house are many mansions." (*Bible*). "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." (*Psalms*). "To everyone have we given a law and a way. And if God had pleased, He would have made you all one people. But He hath done otherwise that He might try you in that which He hath severally given unto you; wherefore press forward in good works. Unto God shall ye return and He will tell you that concerning which ye disagree." (*Quoran, Sura* V. 48). "Let there be no compulsion in religion." (*Quoran, Sura* II. 257). These tendencies will become intensified in India which is the God-made home of religious toleration. Similarly the elements of asceticism and Ahiṃsā and love, which are in the Semitic religions, will become intensified in India. Further, Christian mysticism and Sūfism emphasize the element of union with and absorption and merger in Godhead. This trend will increase in Indian Christianity and Islam. Further, the Semitic faiths emphasized the transcendence of God rather than His immanence in the universe. The latter trend will become more and more visible in them as the result of the influence of Hinduism on them. In the same way both of them will recognize that the divine nature is in all of us and that the divine messengership is open to all of us and that the divine gospel will come to us whenever it pleaseth God and man deserves it. Both will give up their present proselytizing passion more and more. They may give up also the doctrines of Eternal Punishment and Eternal Hell and even accept the doctrine of Karma and the doctrine of Ahiṃsā.

Hinduism in its turn will benefit largely by its contact with Christianity and Islam. Though Christianity came first in India, it came for refuge and not on the wings of victory. It was Islam that came first into India on the wings of victory and Christianity came later on the wings of greater victory. Islamic domination ended and Islam merged in and with the people. Even so Christian domination will go and Christianity will merge in and with the people. Both will remain virile and self-conscious but, as pointed out above, will learn much from Hinduism. Hinduism in its turn will learn much from the great and unique doctrines of divine monotheism and human brotherhood of Islam and from the practical philanthropy and neighbourliness and passion for service which are the vital elements in living Christianity. The glory of the redemptive life and the limitless power of self-sacrifice in grace are other valuable elements in Christianity. These elements are already found in Hinduism in the story of God Śiva's taking the deadly poison and God Viṣṇu's incarnations in this imperfect world.

(*To be continued*)

An Easy Road to Devotion

(Continued from the previous number)

By Jayadayal Goyandka

Just as ether is present in the air, fire, water and earth, even so God pervades all, and everything is comprised in a fragment of His Being. We should, therefore, constantly visualize God as present in everything as above. The *Gītā* says:—

> "He who sees Me (the Universal Self) present in all beings and all beings existing in Me, never loses sight of Me, and I never lose sight of him." (VI. 30)

We should uninterruptedly follow the above practice as told by the Lord Himself with unabated zeal and fervour. Or let us be ever transported with joy by looking upon every object as an image of the Lord and every activity as His play; for everything that exists in this world is a manifestation of the Lord. In the Upaniṣads we read how in the beginning there was God alone, who thought, "Let Me multiply Myself"— सोऽकामयत । बहु स्यां प्रजायेयेति (*Taittirīya*. II. vi. 1). He then multiplied Himself. In the Dwāpara age when Brahmā stole away the cowherd boys as well as the calves and hid them in a cave, Lord Śrī Kṛṣṇa Himself appeared in the form of cowherd boys and calves and began to enact their roles. The *Bhāgavata* says:—

यावद् वत्सपवत्सकाल्पकवपुर्यावत्कराङ्घ्र्यादिकं
यावद् यष्टिविषाणवेणुदलशिग् यावद्विभूषाम्बरम् ।
यावच्छीलगुणाभिधाकृतिवयो यावद् विहारादिकं
सर्वं विष्णुमयं गिरोऽङ्गवदजः सर्वस्वरूपो बभौ ॥

(X. xiii. 19)

> "The Lord, who is the Cosmic Soul, assumed as many forms as there were calves and cowherd boys that had been stolen away, bearing complete resemblance to them in their appearance and size, in every limb, viz., hands and feet, and in their gait, disposition, traits, manners, names and ages. He even appeared in the form of their sticks, horns, flutes, leaves, slings, clothes and ornaments. The truth of the Vedic dictum that the whole universe is Viṣṇu Himself manifested itself in this ocular demonstration."

In the same way we should experience ecstatic delight every moment in visualizing every object as God Himself and every activity as divine play. The above practice is excellent and very easy too for devotees.

Just as the world appears all green to a man who has put on a pair of green spectacles, even so the whole universe appears as a manifestation of Śrī Hari to a man whose heart is imbued with the presence of Śrī Hari. This process is even more radical than that of putting green glasses on one's eyes; for even though multi-coloured, the world appears green only on account of the green glasses that one puts on. Really speaking, however, this world is a manifestation of Śrī Hari; it is through ignorance that we fail to comprehend this truth. That is the reason why Śrī Hari appears to us in the form of this world. As a matter of fact, however, God alone was and is everything.

The *Gītā* too extols the vision of God in everything. The Lord says:—

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥
(VII. 19)

"In the very last of all births the enlightened soul worships Me, realizing that all this is God. Such a great soul is very rare"

The above practice is superb indeed. Hence we should visualize God in everything; through this practice too we can speedily realize God. There is an anecdote in the *Chhāndogyopaniṣad*. Maharṣi Uddālaka asks his son, Śwetaketu, whether he has mastered that science by knowing which everything becomes known. To this the latter replied that even his preceptor did not know that science for had he known it, he would have surely confided the same to him. Hence he requested his father to impart that knowledge to him. Thereupon Maharṣi Uddālaka said that by knowing the substance of gold one comes to know all gold ornaments; that all gold ornaments of diverse names and forms, of diverse shapes and designs, are nothing but gold. Even so, to him who has realized the truth of God, everything appears as God. Again, just as a man who has come to know the truth of water sees water and water alone in a cloud, vapour, fog, rain-drop and snow, even so he who has realized the truth of God begins to see God in the whole universe. The dualist and the monist both have unequivocally admitted this truth. The only difference is that while the monist believes that everything including himself is Brahma, the dualist maintains that all that exists is Brahma and he His servant. According to the mental equipment of the striver both these disciplines are highly commendable. In the *Rāmacharitamānasa* we find Śrī Rāma discoursing to Hanumān from the viewpoint of Bhakti as follows:—

समदरसी मोहि कह सब कोऊ। सेवक प्रिय अनन्यगति सोऊ॥
सो अनन्य जाकें असि मति न टरइ हनुमंत ।
मैं सेवक सचराचर रूप स्वामि भगवंत ॥

"Everyone says that I look upon all with the same eye; but a devotee is particularly dear to Me because he too depends on none but Me. And he alone, Hanumān, is exclusively devoted to Me, who is steadfast in his conviction that he is the servant and that the Lord manifested in the form of the whole animate and inanimate creation is his Master."

Being straight and easy to follow, this path of Devotion is the best for the generality of men. Everyone can become qualified to tread this path howsoever low-born and dull-witted he may be, provided he has love for the Lord. It is love alone that the Lord values. Śabarī, the famous Bhil woman, was almost unlettered and belonged to the lowest grade of society. When Śrī Rāma called on her in her own cottage, she spoke to the Lord as follows:—

"How can I extol You, lowest in descent and the dullest of wit as I am? A woman is the lowest of those who rank as the lowest of the low. Of women, too, I am the most dull-headed, O Destroyer of sins."

To this Śrī Rāma graciously replied:—

"Listen, O good lady, to My words: I recognize no other kinship except that of Devotion."

The Lord saw her loving devotion; and that is why He went to her cottage and relished the jujubes so lovingly offered by her. Blessed is this motiveless compassion of the all-merciful Lord.

Those who lack in faith, love and reverence can neither practise real adoration nor can they speedily realize God. *Therefore, realizing the virtues and kind disposition of the Lord and fully sanguine to meet Him we should ever be on the tiptoe to have His sight. We should have unwavering faith that God exists, that He has granted and does grant His vision to His devotees and shall undoubtedly bless us with His sight. He will take no notice of our faults. His heart is extremely guileless, tender and brimful with love and compassion. That all-witnessing and omnipotent God is always present everywhere: He manifests Himself before His devotee as soon as the latter develops reverence and Love for Him.*

In the *Rāmacharitamānasa* Lord Śiva says:—

"For aught I know Śrī Hari is present everywhere alike and is revealed only by love."

With such a firm conviction one should look forward like Śabarī to meeting the Lord every moment. Through such expectancy one can hope to meet the Lord in a comparatively short time. If on the other hand, there is some doubt lurking in our mind as to whether the Lord exists or not, whether anyone has ever realized Him in the past, and whether He is open to perception now or not, then God-Realization becomes difficult for us. For, far from realizing God, the ignorant man who lacks faith and is possessed by doubt is lost to this world as well as the next.

The Lord says in the *Gītā*:—

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

(IV. 40)

"He who lacks discrimination, is devoid of faith, and is at the same time possessed by doubt is lost to the spiritual path. For the doubting soul there is neither this world nor the world beyond, nor even happiness."

For the man who is doubtful about God-Realization can neither entertain any hope nor strive for the same. How, then, can he expect to fix his mind on God? Therefore, howsoever degraded, sinful, ignorant or dull-witted we may be, we should endeavour to attain the Lord with unflinching faith and reverence. The Lord is extremely compassionate, He never takes into account our faults and frailties. Bharata says in the *Rāmacharitamānasa*:—

जन अवगुन प्रभु मान न काऊ ।
दीनबंधु अति मृदुल सुभाऊ ॥
मोरे जियँ भरोस दृढ़ सोई ।
मिलिहहिं राम सगुन सुभ होई ॥

"The Lord never takes into account the faults of His devotees, being a friend of the humble and most tender-hearted. I have a firm conviction in my heart that Śrī Rāma will surely meet me; for the omens are propitious."

Counting on the vow of the Lord on this testimony we should feel confident that the Lord would despite ourselves accept us as His own and bless us with His sight one day.

There was a Brahman devotee, Padmanābha by name; armed with the above belief he ever said to himself: "*The Lord will surely meet me. And even as He comes before me I will roll at His lotus feet and drench them with my tears of love. The Lord will then lift and clasp me to His bosom; thus plunging me in an ocean of ecstatic delight when the Lord urges me to ask Him a boon, I shall only submit that I have no desire except that of serving Him and of keeping my gaze ever fixed on His countenance.*" Padmanābha would repeat these words to himself and get drowned in ecstatic delight. His whole frame was thrilled with joy and tears rolled down his cheeks. This exalted state of his feeling continued for long hours. Perceiving his unique devotional spirit and irresistible love the Lord manifested Himself before him. The whole place was illumined with the divine effulgence of His body. Padmanābha saw an ethereal light resembling that of a thousand suns and within it the divine figure of Lord Viṣṇu with four arms severally bearing a conch, discus, mace and lotus. The devotee felt soothed at heart to see this vision. He began to drink with unwinking eyes the nectarean beauty of the Lord who is an ocean of all sweetness. For those who practise devotion this is a most easy and profound discipline. Loving devotees should, therefore, do well to follow in the footsteps of Padmanābha.

Of the sacred objects worth resorting to in course of the Lord's worship four stand out as the most important, viz., the divine Name of the Lord, His divine Form, His divine sports and His divine Abode. What is required, therefore, is that we should make out the virtues, glory, truth and secret of each of these four entities. We must resort to all these four objects at least with our four principal organs, viz., our ears, eyes, mind and speech. The idea is that our ears should be employed in hearing of the virtues, glory, truth and secret of each of these four objects from the lips of some devotee of the Lord, our eyes in reading what the scriptures say in regard to them, our mind in pondering them and our speech in extolling them and talking of them in the presence of the Lord's devotees. If all these four are resorted to in this manner with reverence and love, one succeeds in realizing God and attains supreme bliss and peace, even-mindedness beyond all limits and real knowledge of the divine truth.

Now, let us discuss briefly the virtues, glory, truth and profound secret of the Divine Name, Form, Sports and Abode. The divine Name as well is replete with countless divine virtues of God, such as forgiveness, compassion, serenity, love, wisdom, even-mindedness, guilelessness and so on. Just as a tiny seed of a banyan tree, when sown in a fertile soil and carefully watered, grows into a beautiful plant and eventually into a full-grown tree, even so the Divine Name sown in the soil of the heart and fed with water in the form of holding communion with devotees of the Lord and study of the scriptures give rise to the tree of divine virtue. The idea is that by muttering, chanting, hearing and dwelling on the divine Name the divine virtues of the Lord are naturally manifested in the devotee's heart. These are some of the virtues of the Divine Name.

The practice of muttering the Divine Name and singing, hearing and revolving it in the mind eradicates all the accumulated sins and evil propensities like egotism and attachment, partiality and prejudice, lust and anger, greed and infatuation. It further rids one of immoral habits such as lying, hypocrisy, thieving, committing violence and adultery, drinking and gambling; nay, it ends all sorrow. The worshipper develops all noble virtues and right conduct which qualify him for God-Realization. Such is the glory of the Divine Name.

The Lord and His Name are identical; nay, His essential character and Name as well as the knowledge about Him are one and the same. In fact, it is the Lord Himself who stands manifested in the form of His Name. He who understands this grasps the truth of the Divine Name.

Mental Japa of the Divine Name is a hundred times more efficacious than that carried on with the tongue alone. And if this mental Japa is accompanied with reverence and love its efficacy becomes infinite; and, further, if it is performed with disinterested love and kept secret it ensures speedy God-Realization. He who realizes this secret shall never commit sin on the strength of the Divine Name. Such is the secret of the Divine Name.

The Lord's features, His complexion and form are extremely delicate, lovely, sweet, most charming, splendid, ethereal, brilliant, handsome and wonderful, and He is possessed of surpassing and unique forgiveness, compassion, serenity, love, sense of justice, even-mindedness, affability, guilelessness, generosity and innumerable other such divine characteristics. These are some of the excellences of the Divine Personality. Consummate strength, lordship, majesty, power, glory and the capacity to turn the possible into impossible and *vice versa* and so on—these constitute the illimitable glory of the Lord. The mere sight and touch of the divine Personality, a talk with Him, nay, His very thought, wipes out all sins and sorrows and all sorts of evil propensities and habits and naturally manifests in the devotee's heart all the noble virtues and good habits, which lead him to God-Realization. This sums up the glory of the Lord.

Just as the atoms of water, vapour, fog, frost, clouds, rain-drops, hail-stone and snow etc. are all water in substance, even so, relative or absolute, with form or formless, manifest or unmanifest, sentient or insentient, animate or inanimate, real or fictitious, gross or subtle, cause or effect, whatever there is and all that lies beyond is nothing but the Lord in substance. Such is the reality of the divine Personality. It is the absolute and formless Supreme Spirit who appears with attributes and form: this secret cannot be known without His grace even to seers and gods, for the Lord remains wrapped in the shroud of His own Yogamāyā, one of His powers which He employs at the time of creation. His true nature is inconceivable, infinite and divine; He is known to Himself alone or can be known by him alone to whom He graciously reveals Himself. In the Dwāpara age when Brahmā stole away the cowherd boys and calves, Śrī Kṛṣṇa Himself assumed the forms of those boys and calves. Balarāma Himself could not know this secret until Śrī Kṛṣṇa apprised him of the same. No one knew that it

was He who appeared in all those forms. Such is the secret of the divine Personality.

When Vibhīṣaṇa, insulted by Rāvaṇa, sought refuge with Lord Śrī Rāma, the Lord received him with kindliness coupled with generosity, compassion, love and affection for His protege. To discover such noble virtues in the conduct of the Lord is to see the excellences of His Līlā.

In the *Bālakāṇḍa* of *Śrī Rāmacharitamānasa* we read how the sage Paraśurāma appeared on the scene after the great bow had been snapped by Śrī Rāma and after a fiery exchange of words with Lakṣmaṇa addressed the Lord in the following strain:—

> "'O Rāma, take this bow of Ramā's Lord and draw it, so that my doubts may be cleared.' And lo ! as Paraśurāma offered his bow it passed into Śrī Rāma's hands of its own accord, and Paraśurāma felt amazed at this."

This passing of the bow into the hands of Śrī Rāma of its own accord is a glory of the Lord's Līlā. And realizing the excellences, glory, truth and secret of the Lord's Līlā, he who beholds His Līlā, ponders it, reads its stories, hears them or chants them or imitates His Līlā attains final beatitude. This too is a glory of the Lord's Līlā.

When Brahmā took away the cowherd boys and calves the Lord Himself appeared as so many boys and calves and enacted this Līlā for a full year. He sportively assumed all these multitudinous forms in the twinkling of an eye. To realize the sportive nature of His appearing in so many diverse forms as His essential character is to grasp the truth of His Līlā. For the subject, the object and the action—whatever exists is essentially God and God alone. In the same way, to realize that whatever is naturally taking place in the world of today is nothing but a sport of the Lord, which being identical with Him is His very substance, is also one way of grasping the truth of the Lord's Līlā.

We read in the *Rāmacharitamānasa* that when after His exile of fourteen years Śrī Rāma returned to Ayodhya He found that the people were all extremely impatient to meet Him. He, therefore, appeared in countless forms and synchronously met them. The *Rāmacharitamānasa* says:—

> "He forthwith appeared in countless forms and in this way the gracious Lord met everybody in an appropriate manner. In a moment the Lord greeted them all; Umā, this was a mystery which none could comprehend."

The Lord instantly met all at one and the same time, but none could understand this mystery. Everyone thought that the Lord was meeting him alone at that time. This meeting of the Lord with all persons there without letting anyone of them know that He was at the same time meeting the person next to him is a mystery of the Lord's Līla.

The divine Abode of the Lord, which is spiritual in substance, is supreme, transcendental, eternal and real; it is beyond the ken of mind, intellect and speech. The abiding divine virtues of the Lord such as forgiveness, compassion, serenity, love, even-mindedness, justice and so on are naturally present in the Lord's Abode; for it is the Lord Himself who has assumed the form of His divine

Abode. These are some of the excellences of the Divine Abode.

The devotees who attain to that Abode as a reward of their devotion, meditation, fellowship of saints and study of the scriptures etc. are naturally endowed with almost all the above-mentioned virtues even while they live on earth. If, however, anyone of them is found deficient in any respect for some reason the deficiency is made good the very moment he enters the Supreme Abode. Nay, the blessed one who once ascends to It never returns to this physical plane; on the other hand, he is endowed with a holy form which knows no birth, decay or death, nor any disease or change. Nay, like the Lord Himself, they are divinely spiritual and transcendental and repositories of all noble virtues. Whatever exists in that Abode is divinely spiritual and transcendental in character. This gives some indication of the glory of the supreme Divine Abode.

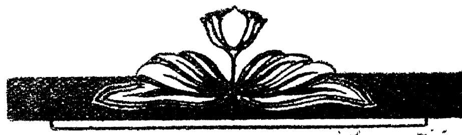
The Supreme Brahma, who is all truth and bliss solidified, Himself appears in the form of His Abode, hence His Abode is identical with the Lord. To know this is to know the reality of the Lord's Abode.

There in His Abode one comes to know that which was never known before, experiences things that were never experienced and sees sights hitherto unseen; for as soon as one reaches that highest realm the mind, intellect and senses all turn divine. And the excellences, glory, truth and secret of the Lord and His Abode as well as His Lilās there are quite different from what we hear of them. As soon as one goes there one can fully understand what in truth the Lord and His Abode are. This constitutes the mystery of the Lord's Supreme Abode.

A man who follows a particular course of spiritual discipline after obtaining an insight into the virtues, glory, reality and secret of the Lord and His Name etc. is blessed with a vision of his chosen deity. The heights of ecstasy to which he attains at that time is unique; he gets transported with love, joy and wonder. He loses consciousness of everything else than the Lord, so much so that he totally forgets himself and fixes his unwinking gaze on the Lord. His serenity knows no bounds and he acquires a wonderful state of even-mindedness. He comes to realize the true nature and glory of the Supreme Brahma, who is both relative and absolute, with form and formless, manifest and unmanifest. He is then rid once for all of all doubt, error, ignorance and sins and nothing remains to be done or known by him.

Hence with a view to God-Realization we should practise exclusive devotion to the Lord with faith and diligence in a disinterested spirit till the last moment of our life. (*Concluded*).

(*"Kalyan"*)



A Passage of Isopanisad

By Basanta Kumar Chattopadhyaya, M. A.

The following verses of the *Īśopaniṣad* are rather difficult to understand:—

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याꣳरताः ॥१२॥

"Those who worship Asambhūti enter the region of darkness. Those who are attached to Sambhūti enter into greater darkness."

सम्भवाद्न्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥

"Sambhava gives something else, Asambhava gives something else; we have heard it from the wise who told us about it."

सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳसह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥१४॥

"He who knows both Sambhūti and Vināśa, (he) crosses death with the help of Vināśa and attains Immortality with the help of Sambhūti."

Now what are these things Sambhūti and Asambhūti, also called Sambhava and Asambhava, and also called Sambhūti and Vinaśa. According to Śaṅkara Sambhūti (*i. e.* he who has birth) refers to a god like Brahmā (a particular manifestation of Brahma, viz., Brahma in conjunction with the quality of Rajas) and Asambhūti (that which has no birth) refers to Prakṛti or Māyā. According to Śankara by worshipping Māyā one cannot attain salvation and therefore has to be immersed in darkness, whereas by worshipping some god like Brahmā, one enters greater darkness. Śankara says that the word Sambhūti in the third verse stands for Asambhūti *i. e.* Prakṛti and the word Vināśa means a god like Brahmā (who is subject to death) and the whole verse means that by worshipping both Prakṛti and a god, one may, by the grace of God, cross death and be merged in Prakṛti. This interpretation is not satisfactory. In the first place Amṛtatva which ought to mean Immortality or Mokṣa is explained as the state of being merged in Prakṛti, a state of existence about which much is not heard in other portions of the Upaniṣad, and about which there is not much curiosity among people. The *Brahmasūtras* for example say that after death one may go by the Devayāna path and attain Mokṣa, or may go by Pitṛyāna path to heaven and be reborn again, or may be born again immediately after death, or may go to hell. There is no mention of a special future life in which the soul merges in Prakṛti. Again to say that the word Sambhūti in the third verse stands for Asambhūti is stretching a point too far. It would be more satisfactory to say that the word Vināśa stands for Asambhūti (the opposite of Sambhūti). Finally if one crosses death why should not one attain Mokṣa and merely remain merged in Prakṛti? Let us now see how this verse is explained by the followers of Rāmānuja. (It is a pity that we do not know how Rāmānuja himself would have explained it.) According to the followers of Rāmānuja, Sambhūti means Samādhi or trance, which (according to Rāmānuja) is continuous and uninterrupted

thought of Brahma. Asambhūti means refraining from evil qualities like pride, Hiṃsā, which stand in the way of attaining Samādhi. According to them the first verse means that those who merely avoid these evil qualities cannot attain Mokṣa; on the other hand, those who try to attain Mokṣa without giving up the evil habits cannot also attain Mokṣa; only those who try to attain Samādhi and at the same time avoid the evil habits can attain Mokṣa. This explanation is perhaps a little better as according to it the verses refer to the means of attaining Mokṣa which is the proper meaning of the word Amṛtatva: In the previous three verses of the *Īśopaniṣad* (9—11) it has been stated that for attaining Mokṣa one should perform the acts (Avidyā) prescribed in the Śāstras, while in these three verses it has been said that one should avoid committing those acts which are prohibited in the Śāstras. But it is not fully satisfactory. Asambhūti should mean something opposite to Sambhūti but of the same category. It is not quite happy to say that Sambhūti means Samādhi, and Asambhūti means things prohibited if one wants to attain Samādhi, nor are we satisfied when we hear that the word Vināśa also refers to these prohibitions. Let us now see how Madhvāchārya explains these passages. According to him, the words 'those who worship Asambhūti' refer to those persons who do not believe that there was at any time a creation of the world, who think that the world has always existed. The words "those who worship Sambhūti" refer to those who think that the world will never be destroyed. Neither of these two groups of men can attain Mokṣa. Mokṣa can be attained only by such persons as worship Brahma and believe that the world was created by Brahma and will be destroyed by Brahma. The belief that the world will be destroyed by Brahma will enable them to shed attachment for the body (*i. e.* cross death), while the belief in Brahma as the Creator of the universe, a Brahma full of joy and knowledge, will enable them to attain that Brahma.

It appears that of these three explanations that of Madhvachārya is the best as he deals with the method of attaining Mokṣa and gives to the words Sambhūti, Asambhūti and Vināśa their natural meanings.

A Happy World

If you and I......just you and I......
Should laugh instead of worry;
If we should grow......just you and I......
Kinder and sweeter hearted,
Perhaps in some near by-and-by
A good time might get started;
Then what a happy world 'twould be
For you and me—for you and me.

—H. W. Longfellow.

The Nature of the Self

—By R. Krishnaswami Aiyar

THE OBJECT OF THE HIGHEST LOVE

We have stated before that the Knowledge of the Self alone can free us from bondage. But we must know well what that Self is. The word 'Self' is no doubt a very simple one but many a doubt arises when we seek to arrive at its exact significance. It cannot be gainsaid that everybody has boundless love for himself. If he loves anything other than himself, it is an object of love only so long as it is agreeable to him. The love of one's self however is ever present and does not depend upon any extraneous cause. Even if other things sometimes seem lovable to him, the same things may become the reverse at other times. But the Self alone ever remains lovable, and never becomes the reverse. All thinkers realize this basic fact. In defining therefore the Self, they describe it as the object of the highest love.

Though they are all agreed on this definition, they still quarrel among themselves as to what that object is. Some say that, as all pleasure and pain in the world have reference only to the gross body of flesh and blood, it is this body that is the object of the highest love. Some say that, inasmuch as we are anxious to save our eyes and other organs from hurt even at the risk of receiving blows on our backs or other portions of the body, it is the organs that really have our highest love. But as people generally desire to live on even if they lose their senses of sight and hearing, others say that life is really the object of our highest love. If the mind is unable to work, what does it matter if one is able merely to be breathing? Some say therefore that the mind alone is the object of our highest love. If the mind begins to wander as it likes without any controlling force above it, the man is called mad; the intellect therefore which is needed to keep the mind under control is really more important and worthy of being the object of our highest love. Doubts again arise as regards the nature of this intellect. Is it momentary or permanent? Some say that the Self transcends the intellect and is pure consciousness but without bliss. Others say that the Self is a mixture of the conscious and the unconscious. Some say that the Self is an unconscious entity having the attribute of consciousness. Some other say that it is ever-existent, conscious and blissful and without a second. How are we to decide in the midst of these various versions?

देहं केऽपि वदन्ति खानि तु परे प्राणान्मनश्चापरे
बुद्धिं च क्षणिकां स्थिरामथ परे केचिच्चितं निस्सुखाम् ।
आत्मानं जडचित्स्वभावमपरे चिद्रूजडं चेतरे
सत्यज्ञानसुखाद्वितीयमपरे तत्रास्य को निश्चयः ॥

THE BODY IS NOT THE SELF

To say that the body is the Self is the grossest of these versions. It is composed of the five elements, is subject to modifications every moment and is an inert mass of flesh. How can we call it the Self? It does not require much reasoning to tell us that the Self is

different from the body. We can easily realize this in our daily experience. If the body is the Self, we must be able to sleep in an erect sitting posture. Why are we not able to sleep in that posture ? Why does the body fall down ? If the Self is the body itself and is by its power of Consciousness able to sustain it in an erect posture during the waking state, it must sustain it even during sleep. Why does the body then totter and fall down ? We explain it thus—the sense of 'I' which we have in the body during the waking state gets relaxed during the state of sleep and the body therefore begins to fall down. There will be a time when this body will require four people to carry it with difficulty (to the cremation ground) but at this moment we are carrying this heavy burden ourselves by reason of the sustaining force of the sense of 'I' which we have in it. It will be clearly seen that somebody other than the body is necessary to entertain this sense of 'I' in it, to sustain it by its force and to carry this weight.

I have heard it said that persons born deaf hear sounds and persons born blind see forms in their dreams. How could they hear or see ? As dreams are ordinarily the result of impressions received and stored up during the waking state, it may be possible for a person who had the power of sight for some years after his birth and later lost it somehow to see forms in dreams by reason of the impressions had during the time when he was able to see. But the person born blind has never seen anything. How can he see anything in his dreams ? If his seeing is a fact, we must conclude therefrom that apart from this body with the blinded organs there is somebody else in him who has the power of sight. Similarly the ears of the born deaf person will not have heard any sounds in this life. Still, if in previous births he has stored up impressions by the exercise of the ears that then functioned, he can now have the experience of hearing sounds in dreams. If this body is itself the Self, what explanation can be given for such phenomena ? A man affected by partial paralysis will have no feeling of touch in the part affected but he can certainly say that during his dreams he had the pleasure of a very soft bed. This will clearly show that the experiencer in the dream state is not this body. From this it follows that that this body cannot be the Self.

It is said of the great master Śrī Śankarāchārya that, on one occasion he left his body and entered another's. He consigned his body to the care of his disciples and, enlivening the dead body of King Amaruka, stayed there for some time. If so, one body must be left behind and another body entered into. The mere fact of leaving the one and entering the other assumes that the entity that leaves and enters is distinct from the body left or entered into. That is, the bodies are distinct from the Soul which chooses to inhabit them. It would seem that the great master enacted this incident in his life just to show to us that the Soul was distinct from the body. The same thing will be clear if we consider the story of His disciple Śrī Hastāmalaka. As he realized the supreme Self and was able to expound its nature as clearly as a fruit in the palm of our hand is seen

by us, he got this significant name of Hastāmalaka.

There was a very devout Brahman, Prabhākara by name. in the village of Śrībala. One day he and his wife with their young child went to bathe in the river in a sacred place. When the attention of the parents was elsewhere, the child which was left on the bank crawled slowly and fell into the current. The unfortunate parents and the others assembled there took out the body of the dead child and began to cry very piteously. It so happened that at that time a saint was seated in contemplation some distance off. He was disturbed and his heart melted at the grief of these people. He left his own body and entered that of the dead child. The parents naturally thought that their own child had revived. Their joy knew no bounds and they took the child to their home. But the child did not speak even when it grew up. It took no interest in any affair, domestic or worldly. The parents were very much pained at the idiocy of their boy. When the proper time for investing him with the sacred thread arrived, they had to do the ceremonies in the form prescribed for mutes. Some time thereafter by a rare good fortune the great Master Śrī Śaṅkarāchārya happened to visit that village. The parents thought that, if they took the boy to him, his mind might get clear by the gracious blessings of the Master and they accordingly led him to that sacred presence. As soon as the Master saw the boy, he asked him "Who are you?" The boy immediately replied, "I am not the inert body etc. I am That by reason of whose existence they are active. I am above all these. I am the Self, the Ever Conscious" and so on. His reply was in the form of some beautiful stanzas wherein he condensed the essence of the teachings of the Upaniṣads. Every one there immediately realized that they were all mistaken till then in thinking that he was a dunce and that he was really a great Seer who had the inestimable treasure of Self-Knowledge and had accordingly preferred an attitude of silence. The great Master also was very much pleased with the answer. As it was felt and decided by all that his proper place was by the side of the Master, he was allowed to stay with him. It is this boy that is known as Hastāmalakāchārya. Before the saint entered the dead body of the child that fell into the river, he had practised the courses of training in Śravaṇa (hearing), Manana (cogitating) and Nididhyāsana (assimilating) of the truth of the Upaniṣads and, before he could reach the stage of firmness in Self-Realization, he was overpowered by pity and entered the child's body but the previous training and realization continued in the latter also. This story will show that the Yoga Śāstra is neither incorrect nor inconsistent with reason or experience. In the context in which we referred to this story, it is useful to us in clearly demonstrating to us that the Soul which enters, enlivens and moves this inert body of flesh and blood is certainly quite distinct from it.

Throughout the world all people long for happiness and all their efforts are only to secure it. But, with a view to get happiness, they do not hesitate to give trouble to their bodies by making them carry, if necessary, water or other things from a great distance. That the

bodies do suffer in this process is very clear. If the body is itself the Self, will it ever consent to bear the heat of the sun or to carry heavy things? It is only because the Self is something different from the body it is possible to impose trouble on the inert body for securing happiness to that Self. Have we not heard of King Hariśchandra and his innumerable sufferings? He was the unquestioned Emperor of the whole earth. He lost his kingdom. He lost his son. He had to sell away his wife. He himself had to become the slave of a Chāṇḍāla and suffered a great deal. If his body were his Self, would he have lost his kingdom, wife or child? He knew, on the other hand, that the Self was quite different from the body, that for the sake of the Self it did not matter in the least how the body and other possessions fared and that he must care only for the good of the Self. He was firm therefore and abandoned and sacrificed everything else. Every body wants happiness for one's Self but it will be seen from what we have stated above that the Self for which happiness is sought is not the body.

THE FACULTIES ARE NOT THE SELF

It may now be conceded that the body which is but an inert mass of flesh cannot be the Self. But the senses which are subtle in their nature and give light may well be the Self. The senses by which Knowledge is had are known as the senses of perception. The senses by which activities are engaged in are known as the senses of action. The Ear hears sounds. The Skin knows hard and smooth touch. The Eye sees forms. The Tongue recognizes tastes like sweetness. The Nose takes in smell like that of flowers. The vocal organ speaks. The feet walk. The hands grasp. The organs of excretion and coition do their functions. These organs and senses must not be confused with the physical bodily portions actually perceived by us as doing these functions. They are really subtle faculties making it possible for the latter to function. The senses of perception are five in number, so also the senses of action. Thus there are ten senses or Faculties.

Is every one of these ten a Self by itself so that we have ten selves or is the Self an aggregate of all the ten? If we postulate Self-hood to each one of the senses, and if it so happens that a person loses a particular sense, we must say of him that he has lost a *Self*. Further, a person who saw some object says that *he* saw it. If there is one Self for seeing and another Self for saying, the statement would be false. Again, there cannot be two presidents for an assembly or two kings for a state. It is said गुरुद्वयं शिष्यनिपातहेतुः "A disciple is bound to suffer if he has two Gurus." While so, if the body were to be ruled over by ten selves, it will soon get disintegrated. If each one of the selves begins to give varying and inconsistent directions to the body, who can prevent them? How is it possible to ensure that they should all act in concert? They are all of equal status. The body will get torn in the midst of their directions. It will therefore be against all reason if we ascribe Self-hood to each one of the senses separately.

It will be like saying that Śiva, Viṣṇu and Brahmā are distinct Gods. If they are really distinct from one another, it may happen that, just when one wants to create, another will want to destroy and

that, when one wants to destroy, another will want to protect. There will be no agreement among them. It is we who are under the rule of all these three that will have to suffer. As a matter of fact, there is but one God who is the Creator of the universe, who sustains it and who absorbs it in Himself. He alone assumes various forms as Śiva, Viṣṇu and Brahmā so that the Individual Souls subject as they are to their innate natures and prenatal tendencies may choose any form that appeals to them and attain good through the worship of that form. All the Three are really One and are not distinct from one another. If we postulate therefore mastery over our body as vested in ten distinct selves corresponding to the ten senses, our body will soon cease to be.

We have seen ten people join together and lift a heavy beam. Similarly the ten senses may be said to pin together in the task of keeping this body up. That is, the Self, the power of sustenance behind the body, may be conceived of as consisting of the aggregate of all the senses put together. If this aggregate of ten were the Self and if it happens that one sense is lost, the "aggregate of ten" ceases to be; that is, there is no Self any longer. If a person therefore becomes blind or becomes a mute, he cannot any longer have a Self as he has not *all* the senses which together form the aggregate known as the Self and he must necessarily cease to be, that is, must die. But we see deaf persons, though they do not have all the ten senses, living and also several others who are lacking in more faculties than one. The want of two, three or four senses does not stand in the way of their living on. Further, as an assembly dwindles when the people begin to walk out, the Self must grow smaller when there is a reduction in the number of the senses functioning; but have we ever heard of the Self becoming attenuated ?

Further, we call that the waking state wherein the eye sees, the ear hears and the other senses function as regards the things in the world outside. When the senses and the mind retire, it is sleep. If the senses were the Self, the state wherein the senses (that is, the Self) retire cannot be different from Death and we must be as much afraid of sleep as we are of death. But the experience is otherwise. We seek sleep with pleasure. Nobody will seek the disappearance of the Self. It is therefore clearly seen that during sleep, even though the senses and the mind are not functioning, there is somebody else who is enjoying the bliss of sleep. The physical organs like the ear and the eye are quite as they are, even while the man is asleep. But he does not hear or see anything with their aid; but all the same he does hear and does see in his dreams. If the outward-turned senses were the Self, who can be that entity who seems to have all the senses and has experiences in the dream state? Even those who have lost their hands, feet, eyes or ears do not feel their loss and have full enjoyment in their dreams as if they do have them. How is it possible? From considerations like these, we have to conclude that the senses either individually or in the aggregate are not the Self and that the Self is really quite distinct from them.

स्वानामात्मत्ववादे प्रतिनियतगतौ स्वामिनानात्वदोषाद्
देहोन्माथप्रसङ्गः समुदितविषये त्वन्धमूका म्रियेरन् ।
उक्तिर्दृष्टश्रुतानामपि च न घटते नापि सङ्घो निरूप्यः
नैव न स्याच्छयनमरणयोर्निर्विशेषाद्भयं स्यात् ॥

THE VITAL ENERGY IS NOT THE SELF

It may be that the gross body is not the Self and that the senses which are but instruments are not the Self. We say that a man lives so long as there is breath in the body and that he is dead if there is no breath. It would seem therefore that Breath is the Self. Let us consider the matter even from a very lay point of view. If it is the Breath that is the Self ruling over this body, we can call it the king of this city, the body. The senses will be the servants of this king. But we see that during deep sleep the senses all retire to rest but the breath is going on with its function of inspiration and expiration. Is it reasonable to assume that the servant senses have retired somewhere to take rest delegating the King Breath to keep guard over the body-city? Will it be even good manners? If the Breath were the Self, the senses dare not do any such thing. Have we heard of a king working on incessantly when the servants have gone to sleep? The Breath has no time for rest either during sleep or during dreams but the senses have. It is the King that has to work on without any rest. Does this appeal to our reason or even our sense of propriety?

As a means to control the mind, the Yoga-Śāstra prescribes the regulation of inspiration and expiration the functions of Breath. The breathing out is called Rechaka or evacuating and the breathing in is called Pūraka or filling up. The process by which the breathed-in air is retained for some time undisturbed by any movement, just as the water in a pot full to the brim, is known as Kumbhaka or retention. If the breath has movement, the mind also moves; if the breath is motionless, the mind also is motionless. We see thus an intimate connection between the breath and the mind. In the same way, if the mind becomes onepointed, the breath will be held up. A man deeply immersed in sorrow heaves a heavy sigh. Why? When the mind is solely occupied with sorrow and is centred only in it, the breath also is automatically restrained and comes out in an elongated form when released. Our ancients who had well realized this intimate relationship between the breath and the mind became great by mastering the mind through control of the breath.

If we only consider a little, we will easily notice that we also are really doing what they were doing but the result is exactly the reverse. We also hold our breath and undergo so many troubles. The Ṛṣis of old lived with great patience. We also are patient when our superior officers get angry with us; we are necessarily patient as it is not possible for us to show our resentment and we have to suppress our feelings and endure the insults. The Ṛṣis dared the sun's heat and the rains and did penance. We also have to roam about irrespective of the heat or the rains. We keep awake even during midnight and do our work and we have to put up with heat, the rains or the wind. Just as the Ṛṣis sat in the middle of the five fires in the hot season and did penance, we are also moving about in the hot sun for transacting our business and endure the scorching heat. The word Tapas used for denoting penance literally means burning and we are therefore also undergoing Tapas in that sense. The ancients were content to eat fruits

and roots and live in forests. We do not get even them and roam about in the country, in forests or in towns and suffer. The Ṛṣis left their homes and lived in voluntary exile. We leave our homes and relations if only we get a living at Delhi or even a more distant place. The Ṛṣis abandoned everything owing to their sense of detachment. We have also to forgo many things as we cannot get them. They controlled their breath and concentrated their mind on God. We think of money without time for breathing. Thus we also practically do whatever the ancient Ṛṣis were doing. They gave up sensual pleasures and sensual objects with genuine pleasure and peace of mind and obtained the highest benefits. But, as we are giving up the same things very reluctantly and with sorrow, the same activities yield us different results and we stand cheated. The poet Bhartṛhari has beautifully expressed what has been stated above in a single stanza:

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदं
तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तैः फलैर्वञ्चिताः॥

It is seen that in either kind of effort the control of the breath is necessary. However much a man may have trained his body by means of physical exercises and however much he may be a proficient in athletics, it is impossible for him to stand on his own shoulders. He can show his ability by standing upon the shoulders of others. With one hand he may catch hold of another person and he may catch hold also of the other hand of his own but the hand cannot catch itself. If we hold our breath, we can lift up heavy things. By proper exercise of the control of the breath, even heavy chains may be burst asunder. It is seen from all this that the functioning of life, known as breath, can be regulated. As stated just before, what regulates and controls the breath can never be the breath itself. The controlling entity must be something different from the controlled breath. If the breath has to be controlled only by itself, all the teachings of the Śāstras which refer to the control of the breath will be meaningless. Only if we conceive of the breath as a dependant and subordinate thing, will be possible to control it. The Self is the master of even the Breath. The Self is ever conscious and, if the Breath were the Self, it must be conscious of a thief entering the house while all are asleep; and can it tolerate such a thing? If the Breath were the Self, where did its conscious nature disappear on such occasions? It is seen from this that consciousness is not an attribute of Breath, that Breath has really no initiative of action much less the doership of action and the Breath has no independence of its own. The Breath (meaning thereby the Life Principle, Prāṇa, manifested in the process of breathing) cannot therefore be considered as the Self.

THE MIND IS NOT THE SELF

For the very same reasons, the mind also (including the intellect) cannot be the Self. When we are talking to a person on some subject, he sometimes interrupts us by saying "My mind was elsewhere. Will you kindly repeat what you were saying?" The person who knows that the mind had gone somewhere else must

certainly be different from that mind. We perceive our senses performing their respective functions and we realize therefrom that we the perceivers are different from the senses which are perceived. Similarly we do perceive that the mind is active; we can easily see therefrom that we are different from the mind which is perceived. The seer is always different from the seen. The witness and the thing witnessed are necessarily distinct from each other. The perceiver is one and the perceived is another distinct from the former. As the mind falls under the category of things perceived, the Self which perceives the mind must necessarily be different from it. Further, just as the breath is capable of being controlled, so is the mind equally capable of being controlled. It can be controlled even through the control of the breath. Suppose a cow is grazing in a field and eating the young crops there. It has intelligence enough to know that it must be careful that nobody can hear the sound made by it in munching the crops. If it hears the sound of the approaching footsteps of some person, it holds its breath and makes no noise. The thief who steals makes no noise and holds his breath. It is thus seen that even the animals and the most ordinary human beings know how to hold their breath and to restrain their mind. This power of control is with all but is rarely used in the pursuit of good aims. We ever find it difficult to control the breath and the mind for doing good deeds. We are unable to practise breath-control. We are unable to practise concentration of mind. The breath declines to come under our control and the mind persists in its wanderings. It is not so however in other matters; we are quite able to be very careful just like the thief. The thief forcibly controls his mind and keeps it on evil deeds. If we practise such forcible control and direct the mind on good things, then also will it come under control. The Lord has stated in His *Gītā*—अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ "The mind can be restrained by practice and detachment." If the mind was itself the Self, the Śāstras prescribing breath-control, detachment, practice and other means of controlling the mind will be meaningless.

In former days the Ṛṣis brought their breath under control and concentrated their mind upon God and became great. To those like Hastāmalaka who had already practised the means, the mind will easily and of its own accord come under control. To those whose minds refuse to be easily controlled, Haṭhayoga, the practice of compulsory restraint, will be useful. If a cow is let out for grazing and returns home but does not enter the cattle-shed, there are two ways of making it go there. Show some young green grass and use kind words and slowly induce it to go inside the shed, or you may take a stick, drive the cow here and there and drive it ultimately into the shed for want of any other way of escape. Just as the cowherd calls in the aid of his servants, sticks and ropes to get hold of a recalcitrant cow, we must resort to breath-control and other devices for the subjugation of our mind, if it refuses to be otherwise brought under control.

The witness who perceives that the mind is roaming about and that the mind has now been controlled and who is really the Controller himself—he alone can be the Self.



The Birth of Life

By Prof. Kshetralal Saha

Who knows the beginning and end of life? Man is born, is conceived in the womb as an embryo, decays and dies—that is known. But birth is a mystery and death is a darker mystery! Who possesses the insight, the penetrating vision to unravel the mystery? None but the omniscient God. So the *Viṣṇupurāṇa* tells us of the supreme attributes of God:—

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम्।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति॥

(VI. v. 78)

The divine Lord alone knows what is the origin of man and of other living beings and where do the courses of their lives terminate. He who knows these is known as God.

The inner truths, the subtle principles, the secrets of life that are known to the divine Being, the all-ruling Person alone, were received by the celestial seers and sages from Him in their hours of inspiration thousands of years ago and they expressed them in systems of spiritual science and philosophy which are now with us as *scriptures,* the Vedas, Upaniṣads, Purāṇas, Tantras and philosophies. The finest and deepest truths of life which lie beyond the farthest range of comprehension and quest of the natural mind, are to be found skilfully stated in the scriptures.

We learn from the scriptures that life has got no beginning, no end. Logic supports this view of life and confirms its truth while intuitive vision perceives it to be the fact. We also hear and read and realize in pure thought that every living individual is subject to Karma-Causation. There is no place of capricious Fate in the dominion of life. Every living being is what he is, enjoys and suffers, according to what he has done, or thought or felt, here on earth or in his prenatal existence elsewhere. Life is a most complex account, a most intricate calculus kept within the heart. A man may live the wildest life; but a perfectly precise account will be written of all his wildnesses on a living tablet fixed within him known as Linga-Śarīra.

Life presupposes a body, an organic structure and a thinking, feeling and perceiving mind working from within the body. The essential nature of mind is perception, feeling and desire by which it gives to life the character of *progress.* Life is dynamic. It is never at rest. It moves on and on, from state to state, under the urgency of an indomitable sense of want of something better. It is a march, an interminable journey from the Divine back to the Divine again, the scriptures give us to understand. All lives spring from the Divine Fountain, flow in many winding courses in the vast dominion of Māyā, the stupendous shadow-reflection of Divinity and return after wanderings of millions and millions of years to the same Fountain of ambrosial waters.

Life is a travel in a cyclic course from God to God again. It is a descent and an ascent. It moves from the highest to the lowest and *vice versa.* Marīchi, Atri, Angirā, Bhṛgu, Vasiṣṭha, Kardama, Dakṣa and others were the earliest living beings, mighty gods and angels and prophets resplendent in mind and body. They were the progenitors of the races of the Devas and givers of revelations of truths of life and remote ancestors of human beings. After them came the gods and demi-gods, Yakṣas, Rākṣasas, Siddhas, Chāraṇas, Gandharvas, Vidyādharas,

Kinnaras, the Dānavas and Asuras. Then in the descending order came the human species with their arts, industries and literatures. After them on lower levels were visible the anthropoid apes and monkeys and apes of lower orders. Then in order of descent appeared other mammals, birds, reptiles, amphibians, fish, worms, molluscs, crustaceans, polyps, hydras and crinoids, zoophytes, plants, mushrooms, mosses, algae, amoebhae and still lower forms of life down to the protoplasmic cell.

When the lowest is reached, life cannot but take an ascending course, as to go farther down is to pass into an inanimate state that is of dead matter. But the urgent energy of life, the desire of existence, cannot cease, cannot die. The lowest form of life, the protoplasmic cell, naturally recoils from the dark pit of lifelessness that is death and begins to ascend and grow and develop however slowly to attain a richer that is a more complex life out of an instinct to perpetuate the pleasure of living, a latent feeling. Darwin's attention was attracted by the spirit of life at this point of the vast cyclic course of its evolution and involution, of its ascent and descent.

He knew nothing of life's involution, of its descent, its curling and furling, its order of deterioration and degradation. Without knowing anything of the meaning of this earlier and more important stage of the great pilgrimage of Life, one cannot read any meaning in the later stage of evolution or ascent. In fact Darwin's theory of Evolution is a blind lare. It gives a half-truth and no complete system of knowledge. The lower forms of life are certainly the causes of the higher forms, their effects. Properties found in the effects must be there in the causes, the lower forms. For a frog to become a bird, it must have latent in it, inherent in it in some state, the bird's power of flying and singing. The bird's feathers and wings with their fine colours, its flight and song, must be there in the frog in their germs and these must be found in a still more rudimentary form in the blind worm. The frog, it must be admitted, was then a bird that degenerated into a frog and so Shakespeare was once a monkey. Therefore the monkey was a Shakespeare degraded, and returned to himself in the Poet. The fungus must have fine cherry-blossoms ingrained in its molecules. If this is admitted Darwin's theory crumbles down as it ceases to be a matter of simple evolution. If it be denied the theory of Evolution fails to offer a rational explanation of itself. Because the advent to the bird of properties which are not in the amphibian cannot be supposed to be from an empty sky.

The Puranic principle of Involution or Descent of higher forms or life into lower forms under the working of the Law of Karma-Causation and of this being followed at different stages by Evolution or Ascent of lower forms to the higher, of the simple or less developed to the complex or more developed, furnishes all necessary explanation, natural and reasonable, of the march of life in all conditions. If we should be determined not to look up but only to look down to the unicellular or protozoic forms, we will never be able to solve the problems of life, to explain its mysteries. All lives originate from the *All-Life* that is the infinite Divine Being, the inexhaustible Fountainhead of all lives. The earliest lives, the primordial individuals are all resplendent with their powers and perfections. The earliest lives cannot be so miserably low as the Darwinian philosophers supposed, the currents coming out of the ocean of Divinity. The fact

is that the higher imagination, the celestial vision, was entirely denied to these materialistic thinkers. But the mind that is engrossed with matter cannot, will never, explain life. In its reasonings and arguings it is sure to dash against absurdity.

Life in accomplishing its unthinkably long journey is sure to circumscribe a complete orbital ellipse. Divinity that is the highest Life and Source of all Lives is on the Summit of it. The lowest lives are at the Antipode of it. Life goes descending down one side, the side of descent, reaches the lowest point of involution and then begins to ascend slowly developing through centuries. It is not necessary for every individual to traverse the whole orbit. There are many turns and counterturns and returns and relapses on both the sides. But we have got to turn our thought however lightly on the Birth of Life which is our proposition.

But in fact we have got no right to speak of the Birth of Life. Life has no birth, no beginning and no end. Yet life seems to disappear at some of its lowest stages and appear again. It is at this point that we can think of birth of life. Life seems to begin though it has got no beginning. Any open empty expanse of ground, any soft and moist place is quickly covered with green vegetable growth, with moss or grass as soon as the rains begin. Mosquitoes breed countlessly in stagnant pools of water and dirty drains. Maggots and worms creep into crawling existence in every patch of putrescent matter. The other day I was reading in the *Statesman* an article named 'A Biological Oasis in the Antartic,' an interesting piece of information of Birth of Life. The Antartic Region is an Ice Desert utterly inhospitable to life. In the midst of it there is an oasis, a grarden of life with distinct signs of its progress.

One passage of the article runs thus:

'The red creatures are O. 24 m. m. by O. 11 m. m. They have luminous orange-green legs and head, a black body with sparse hairs and a red-stripe on the back. They move with unbelievable speed. One specimen is O. 55 by O. 27 m. m.'

The article teaches two lessons: (1) There is an irresistible tendency, a great urge of life to appear anywhere and everywhere in the world and it is in eager search of favourable conditions which when found it asserts itself into a suitable form of existence. (2) There is an instinctive longing in the heart of every form of life for a beautiful shape and a handsome attire.

The spirit of Life pervades not only the earth, but the whole universe. विश्वं येन समन्वितम् and ययेदं धार्यते जगत्. The irrepressible Force of life is continuous through countless births and deaths. It assumes many forms and passes through many species. Its journey through ages will not end until it attains immortality. The individual will be born a thousand times and die again and again. Life is in fact the imprisonment of the Soul. It is for man alone of all living beings to find ways of emancipation and to be free. Life is for Love and Love is of the Soul for the Super-Soul, who is love and beauty and Bliss. Let us live our life for the attainment of love to insure an eternal life of love: अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्।

Abide with Me

Abide with me! fast falls the eventide,
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, Oh, abide with me!
Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, Who changest not, abide with me!
I need Thy Presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me!
I fear no foe with Thee at hand to bless;
Ills have no weight and tears no bitterness;
Where is death's sting? Where Grave, thy victory?
I triumph still if Thou abide with me.
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

—*Henry Francis Lyte*

Regd. No. A. 334.

The Glory of Devotion

विप्राद् द्विषड्गुणयुतादरविन्दनाभ-
पादारविन्दविमुखाच्छ्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थ-
प्राणं पुनाति स कुलं न तु भूरिमानः ॥

(*Bhāgavata*, VII. ix. 10)

Śrī Prahlāda says:—"I consider even the Pariah,—who has dedicated his thought, words and deeds, as well as his riches, nay, his very life to the Lord,—to be worthier than the Brahman, the highest-born, who though possessing the twelve noble qualities (viz., wealth, pedigree, personal charm, asceticism, learning, vigour, splendour, glory, strength, energy, wisdom and practice of Yoga) is disinclined to worship the lotus feet of the Lord; for the former lends sanctity to his race, but not so the latter who is highly conceited."